

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWS PAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

[Editor and Proprietor.]

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THE INTELLIGENCER.

FOREIGN MISSIONS—DUTY TO SUPPORT THEM.

ADDRESS OF THE REV. R. COOLEY, AT THE LAST ANNUAL MEETING OF THE FREEWILL BAPTIST FOREIGN MISSIONARY SOCIETY.

The Rev. Mr. Cooley has been engaged for several years in the Freewill Baptist Foreign Mission, in the Province of Orissa, in India. He returned a few months since to recruit his health, and labour in awakening a deeper interest in the churches in the Foreign Mission cause. We publish his Address as reported for the *Morning Star*, for the information and benefit of our own people.—Ed. Int.

Rev. Ruel Cooley said: The great commission is to go into all the world and preach the gospel to every creature. This was the last and great command of our Lord, and of course was designed to be binding upon the church, the whole church, until the whole world shall be accomplished. And this is the great work of the church, and should be so regarded by the church. And it may be well to inquire how far this work has been accomplished. And without going back to inquire into the history of what has been done towards giving the gospel to all nations, let us inquire into the present state of the world.

It is estimated that there are now in the foreign field about 1600 missionaries, sent out by the different evangelical societies of Europe and America. And that there are in the mission churches about 300,000 members; and including the nominal Christians, or those directly under the instruction of the missionaries, about a million. This certainly does not look much like having the world converted very soon. But then we must not forget that it is only about half a century since the work of modern missions commenced—so that Christians should not feel discouraged in the work—especially when they consider the many difficulties in the way of immediate success in missionary effort among the heathen.

India, the field of our missionary efforts, has a population estimated to be not less than a hundred and eighty millions—and only about four hundred missionaries to meet the wants of that immense population. And the number of converts there is about in proportion to the number of missionaries and converts in our fields.

China is still more destitute. With a population estimated by some in 1852 at 536,000,000; and which had increased since 1812, or in forty years, 176,000,000—and which has the most dense population of any part of the globe, averaging four hundred and forty-four to the square mile. And still there are said to be but about eighty Protestant missionaries in that field, and fourteen hundred members of the different churches, and about three thousand nominal Christians. What a dark picture does this present? But then it is only about twenty years since China was open to the gospel.

But Burma looks brighter. With a population small compared with India, and with scarcely none but missionaries from the American Baptist Union, it is estimated that there are nearly 100,000 Karen converts, who are most earnestly engaged in spreading the gospel among their heathen neighbours. This is certainly one of the most interesting and successful missions of the age. Though their success among the Burmese is no greater than among the Hindoos.

Africa, at the beginning of the present century, was in the gloom of midnight darkness, with scarcely a single missionary. But now she has a small share of laborers, and numbers about 100,000 converts. Japan, with her teeming millions, has but recently been opened to the gospel, and the missionary work has as yet scarcely been commenced there. Turkey, with her millions of the followers of the false prophet, and members of the Greek church, has shared missionary efforts to a small extent during the last 25 or 30 years—and that almost entirely by the missionaries of the A. B. C. F. M.—and numbered, according to the last account which I have seen, about fifty churches, and a little over two thousand membership, and some seven thousand nominal Christians. The islands of the sea are dotted here and there only with missions and churches.

The Sandwich Islands, with a population of 80,000 are regarded as Christianized. And the large island of Madagascar is now a most promising field for missionary efforts. Many years ago the English missionaries were driven from that island by the cruel and persecuting queen of the island. And a most vigorous and determined effort was made by her to exterminate the native Christians. Many of them were put to death in the most barbarous manner. Still some of them stood firm, and withstood all the efforts to bring them back to heathenism. But she is now succeeded by a Christian son, and Christians there now have free toleration.

Now let this suffice as indicating what is being done towards giving the heathen nations the gospel—and we are forced to the sad conclusion that but little is being done, compared with what ought to be done, and what might be done, were the church consecrated to God as she should be.

The command is, preach it to every creature; to carry it, not only to all nations, but to all parts of the different nations. Not merely to send a missionary to a million or half a million; that is not preaching the gospel to every creature by any means. If the command was to feed an army of soldiers, would giving a crumb here and a loaf there be considered as feeding them? O, how the church is asleep on this subject! She has scarcely opened her eyes as yet to see what is to be done. Such is the extent of the work as to

require the combined efforts and co-operation of the whole church. Responsibility rests upon every one who has been blessed with the gospel, or in any way benefitted by it, to assist in this work. Does not he who gave his life for the world, hold every one of this Christian land under obligation to do something—shall I say what he can? Ah! that implies a great deal—to do what one can! Let any one church try it, and she would be perfectly surprised to find how much she could do. People never know how much they can do until they make the effort.

Do you think that wonderful church in Hermsburg, Germany, under pastor Harns had any idea how much they could accomplish until they made an effort? Why, even pastor Harns with his large faith, staggered, when the proposition was made to him, for his church to build a ship to carry missionaries in—but they went to work and accomplished it. They evidently never would have attempted it, had they stopped to have considered all the difficulties in the way of such an enterprise. But they attempted it and accomplished it. Yes, that small country-town church, built her ship, and with it has sent out to the Eastern coast of Africa, from her own church, and supports them, twenty missionaries, and had twenty-one more to send the present year from that church. Besides these, she had sent out a hundred pious settlers, or colonists, to labour in connection with the missionaries, to teach the people the mechanical arts, various forms of labour, &c.

Just see what a church can do, when they are all united, and trying to do what they can. But you will say that the church could not be very small which could send out one hundred and forty from her midst. Ah! but the Lord increased their number much faster than they sent them out. So it would be with our churches, if they would only act on the same principle. How many churches we have which might sustain at least one missionary, if they only thought so—besides sending out colonists to the different parts of the great field. The world will never be converted, until Christians come to act on a different principle from what most of them do now. They do not expect to do much, and of course, do not devise liberal things. Hence so much leanness in most of our churches. But the liberal will be made fat. As it now is, if anything is done towards converting the world, it must be done by a few, while multitudes in the church do nothing, or comparatively nothing. Now Christians must be brought to feel their individual responsibility in this matter, before they will do much. And that minister is the most successful who makes his people feel this. They must be led to feel, that to be a Christian, is to be Christ-like—is to be consecrated entirely to God, and to labour for the good of the world. How else are they to be the light of the world? And further they must be led to feel, that unless they are thus consecrated, they are not deserving the name of Christians. Why! how many in most of our churches are not deserving the name of Christians, or a place in the church, for they are not Christ-like.

Just look at the example of Christ. What did he live for? to accumulate the things of this world, and make himself comfortable, and enjoy life, as many of our church members talk of? No! He lived for an infinitely higher object than this: The glory of his Father and the good of the world. Christ knew what it was to make sacrifices. But do the churches in our country know anything about making sacrifices for Christ's sake—for the promotion of Christ's kingdom in the world? But few know anything about it. Many of our ministers know something about it. But go into our churches and how many can be found giving up any of their luxuries or comforts, for the sake of doing good. Well, many of them might give much, and still have their luxuries. But do they give? Some give of their abundance, and some, like the poor widow, give their mites. They seem not to know the luxury of giving—not to believe that it is more blessed to give than to receive.

Not long since I visited one of our churches in Canada, in which some of the members of that church were increasing in wealth, and could make their churches weighing 1200, and obtain the first prizes in the Provincial Fair, and are sending them to the world's Fair in Paris, and yet all I could obtain of those men for missions was from 25 to 50 cents, and two dollar pledges, to be paid the coming winter. And another church I visited in the Province, where a number came out to hear me, and after presenting to them the condition of the heathen, and the need our Society had of funds for carrying on this, a contribution was taken up of only 21 cents, and I could obtain no pledges. Other churches did better, but there is a most lamentable defect in this respect.

Now why is this? Is it because our people are naturally more penurious or covetous than other people? No! you will all respond. Then it must be that there is a sad defect in their training. The whole gospel is not preached to them. For it is not just as much a man's duty to give his money for benevolent purposes, as it is for him to pray, or attend to any other Christian duty! May he not show his faithfulness to God just as well in this way as in praying? And may he not expect to be condemned for neglect in this respect, just as much as for neglecting any other duty. "If, therefore, ye have not been faithful in the unrighteous mammon, who shall commit to your trust the true riches?"

Some say that we must not expect to raise much money these war times, or so long as the present state of things continues. But because the war is upon us we are to cease our benevolence? Why! should we not feel that there is the more need of benevolence. If the war is going to absorb all the resources of our nation, then certainly Christians

should give while they have the means. But, then, does England cease her benevolent efforts because she has a debt of £800,000,000? Besides she, with a population about the same as this country, has an immense pauper tax, and other taxes which the people in this country know nothing about, and yet see what immense sums are annually raised in England for benevolent purposes. But, then, the way it is done is by systematic and persevering efforts. All are expected to give, and give regularly, too. Their immense sums come mostly from the middle and lower classes, and are paid in small amounts, but regularly, and most of them weekly. And I am satisfied that we shall never get on until we have some similar system. This leaving church members to pay just as they like, and when they like, is ruining us. Many of our churches are suffering and dying out, just from this cause. They have the means for sustaining the gospel in their own midst, and doing much towards sending it abroad. But they are not in the habit of giving. They are not trained to it. Many of our ministers are sadly deficient in training their churches, and the result is, they are poorly supported. This continues on until, in hundreds of instances, the churches become too poor to support them. The curse of God is upon them. Now the more ministers induce their churches to give for missions and other benevolent objects, the more they will find them ready to give. Their souls become expanded, and they will delight to give, and find it more blessed to give than to receive. This is the spirit of the gospel. Besides, those who give in this way will find that the Lord, so to speak, will keep them in funds. Why? said one man who understood this, that he could not afford not to give, or rather he was too poor not to give. Now let our poverty stricken churches and ministers but try this, and see how they come out.

Now many of our ministers think it next to impossible to raise much money in their churches for missions. But let them introduce a system into their churches of doing regularly, and persevere in it, and they will succeed.

REVIVAL IN PORTLAND, ME.—We copy the following somewhat lengthy extract from a letter written by Dr. Caruthers, Pastor of the Congregational Church in Portland, Me., to Dr. Kirk of Boston, communicating intelligence of a work of revival in progress in his church, not more on account of the work it describes, than the excellent sentiments it contains, and pure christian spirit which it breathes throughout. The church of which Dr. Caruthers is Pastor is the same in which the Rev. Dr. Payson formerly ministered. He says:—

On and after the reopening of our church in August last, the pastor spoke frequently and emphatically on the close connection between the prayer of faith and the promised blessing from on high. His sermons all designed to present the vital truths of religion, and these were discussed and enforced with much plainness and conscientious desire for the conversion and salvation of his hearers. His extemporaneous discourses (although the epithet in his case is certainly inappropriate if supposed to imply less thought, method and mature study than sermons written out and wholly or partially read,) were heard with peculiar attention, and instances of usefulness occasionally occurred to cheer him amidst the manifold causes of despondency.

Under these circumstances, in September last, he exchanged, by request, with Mr. Haskell of East Boston, and had his attention called to the work of revival then in progress in Salem Street Church. He attended several of the meetings, spoke at two of them, and, on his return, reported to his people the facts that had come under his own observation. An intelligent member of Salem Street Church kept him informed of events connected with the work as they occurred, and these duly reported by him, fanned the desire of a similar work amongst ourselves.

Soon after the pastor's return from Boston, he learned that Mr. E. P. Hammond had been invited by a young clergyman of this city to spend a week with his congregation. The invitation was accepted. Mr. Hammond spoke each evening throughout the week, and, by the blessing of God upon his labours, much good, it is confidently believed, was done. The pastor of the Second Church attended some of the meetings, encouraged his people also to attend, and eventually suggested an invitation to Mr. Hammond to labour in the Second Parish.

There has, since, been Divine service in our church for thirty-one successive evenings—the interest still continuing unabated—and great numbers having expressed the hope that they have passed from death unto life. In all but six of these meetings the pastor has taken an active part. He was greatly assisted and encouraged by a visit of several days, including a Sabbath, from Rev. Dr. Kirk, whose ministrations were so much blessed as to induce a unanimous request from the brethren of the church for a "second benefit." Several other ministerial brethren have kindly aided occasionally in the public services. With the exception of ten day's absence, Mr. E. P. Hammond has been indefatigable in his labours. To his honor be it spoken, he has, in no instance, attempted to invade the prerogatives of the pastor—has readily adopted every practical suggestion as to methods of procedure—and has proved himself, in all respects, a workman that needeth not to be ashamed. The seal of Divine approval has been most unequivocally affixed to his unwearied labours. Many of our Sabbath school pupils, especially of the adult classes—already

well instructed in Divine truth, have sprung at once into vigorous vitality. Young heads of families, having given themselves to the Lord—have reared their domestic altars, and resolved, in the strength of Divine grace, never to suffer the fire to go out. A pastor's Bible class—designed especially for young converts—is now organized, and in healthful operation. The members of the Church are generally quickened and revived, and very many of them take an active part in the inquiry meeting, which is held at the close of every evening service. A daily prayer meeting has been held at 3 p. m. since the commencement of this work.

I must, as yet, say nothing as to its numbers, though, after the most careful and cautious scrutiny, there will doubtless be a large accession to the Church. Meanwhile, the work of conversion is going on, and the influence of the movement is beginning to be felt by other congregations in the city and vicinity.

WHAT I WAS AND WHAT I AM.—The following is the text of one of a series of "penny letter tracts" discovered in England. It is entitled, "What I Was, and What I Am." "Dear reader, I once resided with 2 Tim. iii. 4, and walked in Eph. ii. 2, and my continual conversation at the time is still recorded in Eph. ii. 3.

"I heard one day that an inheritance had been purchased for me, and a description of it reached me; you will find it 1 Peter i. 4.

"One who resides in Heb. iv. 14 had purchased it, and paid an extraordinary price for it, but, to say the truth, I did not believe this report, I was entirely unacquainted with the man, and long experience had convinced me that strangers never gave favours through love alone, and friends seldom gave any favours that cost much.

"However, I called at 2 Tim. iii. 46, as my own prospects at Eph. ii. 12 were as bad as they could be.

"I found the house I sought for at 2 Cor. v. 1, and the invitations to it, which you will see put up at Isa. iv. 1, 2, and by John at vii. 37, are wonderfully inviting to the poor and needy.

"The house has only one door, and it was some time before I saw the door at John x. 9.

"My permanent address will now be 2 Cor. v. 1, but if you call any day at Heb. iv. 16 you will meet me and many others; we are daily in the habit of meeting there.

"If you call, attend to what the servant says at Luke xiv. 22, and you may depend upon what that servant says."

A RELIGIOUS NEWSPAPER.—Any minister who will take the pains to investigate the matter, may learn some curious facts in regard to the supposed inability of Christian families to supply themselves with religious reading. He may find two or even three daily secular prints in a household where no scrap from the religious press is seen. He may find centre-tables supplied with "Parlour Annuals," or "Christian Offerings," or other expensive ornamental books, which are never read, if, indeed, worth reading; while the religious paper, at one-fourth of their expense, and of ten thousand-fold greater value, is more than can be afforded.

He may find young men and professors too, whose cigars for one week would pay for the best religious paper in the land, yet living with no paper, and no knowledge of or interest in the advancement of religion, or truth, or civilization in the world.

He may find young ladies of few educational advantages—seamstresses, perhaps—mourning over their want of opportunity for mental culture, but never dreaming of the fact that a well-read religious paper would do more for their real advancement than any amount of finery in dress or imitation of merely superficial accomplishments. May it not be safely said that no investment, in tuition even, or in books (the Bible excepted), can secure so great a good in proportion to the outlay, as the subscription price of an able religious paper.

THE PEARL OF GREAT PRICE.—There is a striking beauty and freshness in the conceptions which recent converts from heathenism or superstition form of Christ and of the leading truths of the gospel. To an oriental mind, especially, the metaphors of Scripture seem to convey a vital meaning, which our less imaginative temperament often fails to apprehend. A most beautiful instance of this is furnished in a Hindu youth lately converted to Christianity at the mission school in Ceylon, and who has openly professed Christ against the violent and persistent opposition of his parents and other relatives. His parents had told him that they did not send him to the mission school to get a new religion, but only to get useful knowledge, and they upbraided him for his defection. To this he replied by letter, as follows:—

"Six years ago you sent me down to the seashore to gather oysters. Other parents also sent their sons. After gathering them for a long time, and thinking them only oysters, one named Jesus opened my eyes, and made me see that those oysters contained pearls. I said to myself, 'My parents did not send me here to seek for pearls; and perhaps they will be displeased if I take them; but what shall I do? I see that they are of priceless value; and shall I cast them away because they did not send me for them? or because they will be angry if I take them?'"

A missionary to the Nestorians once observed that it was a peculiarity of the converts, in the seminary at Oromiah, that they seemed in prayer "to come right to Christ." Yes, that is it. We may learn a lesson from these missionary converts. We are all too set and stereotyped in our piety. We need to receive the Bible more as little children, and to come right to Christ.—*Indo-gan.*

A LESSON FOR PROTESTANTS.

The following paragraphs copied from the *Home Missionary*, are from an address delivered by Rev. George A. Oviatt of Somers, Ct., at a Conference of churches recently held at Williamstown, in that State, for consultation in reference to "Home Evangelization."

When I was laboring in Boston, in the capacity of Secretary of the Boston City Missionary Society, by request of the pastors I made a very thorough investigation of this matter, and preached on it, not only in Congregational, but in many other evangelical churches. In order to be accurate, I resolved to call on Bishop Fitzpatrick, of the Roman Catholic diocese of Boston. When I called at his house adjoining the large cathedral, the Bishop was in his room, wearing his canonical robes, and engaged in a private interview with some person of high consideration. I waited until he was disengaged, and then sent in my name, and was invited at once to see him. I introduced myself as a plain Congregational minister, and told him frankly that I had come to make inquiries as to certain things in his church.

"Here are records," replied the Bishop, "fully kept; they are at your service; but in order to help you, I will sit down and turn to them, and talk the matter over."

I asked him how it came about that so many people went regularly to church.

"The secret is power. You cannot do what we are doing. We have authority and you have not. There never goes into Boston, or into any town, city, or village, within the limits of this diocese, an individual from any part of the world who is a Roman Catholic, who is not found out by committees of vigilance in less than two weeks.

"Then we have a system like this: We have in our churches four different congregations every Sabbath; one is for servants in families who cannot attend in the forenoon or afternoon, because they have to be at home to get dinner, etc.; then we have two or three priests who have been specially trained up to preach to the children—and all our children are regularly catechized and disciplined in the principles of the church. In the basement of this cathedral is a room, seating 2,000 persons, which is devoted particularly to children."

Now, this system is vastly in advance any that we have. They mean to have no population that do not attend public worship. Not only so, but the Bishop said to me: "If ever there is a young person brought up in a Protestant family, who is at all likely to be worked upon, who shows any inclination towards our Church, he is found out." It is well nigh impossible, such is their system, for a young person to have misgivings in regard to the faith in which he was educated, but their hands are upon him. We have no system like this. I believe we need to study system, and reduce things to such definite order that the strength which is lying undeveloped in our Churches may be brought out. One grand difficulty with us is, that the minister is expected to do every thing. What is wanted is, that all the talents of the Church should be brought out in a well directed effort to build up the Redeemer's kingdom; every person who presents himself for admission to the communion, should be asked: "Are you willing, and do you have this as one of the evidences of your piety, to say before God and man—as for me, all the talent I have, if it is but one, I devote to the service of the Church, and I will work just where I can, as the path of my duty may be made plain to me! We have multitudes in our churches who are doing nothing at all. They are offering, not the prayer, 'Lord, what wilt thou have me to do?' but that other prayer, 'I pray thee, have me excused.'"

LEAVE THY GIFT.—Leave it there, at the altar. You have come to pray, but you have forgotten a previous duty. Think a little; you remember all you have injured or offended, and to whom you have made neither retribution nor acknowledgment. Mercy is better than sacrifice. Leave your gift; suspend your prayer; go and be reconciled to your brother.

How could the Lord more strikingly set forth the duty of forgiveness and reconciliation! Even prayer is hindered by anger and ill-will. Unless we forgive we shall not be forgiven; and we must forgive "from the heart," and that to the extent of "seventy times seven."

Leave your gift and go, take your brother by the hand. Has he wronged you? Forgive him, even as God for Christ's sake hath forgiven you. Christian forgiveness is not a formality, or a profession, or a transient feeling; it is operative. It is important to observe this, because there are persons who think thus—"I forgive my brother, but I never wish to see him again;" and so they pass in the street him whom they pretend to forgive without speaking, or shut the door of their house against him. "My little children," says the apostle John, "let us not love in word, neither in tongue, but in deed and in truth."

No prayers, no sacrifices, no gifts, no devotedness to means of grace and external acts of service, can make up for the want of forgiveness. We must be reconciled to our brother. We must at least make the attempt, and the steps to this are laid down in the eighteenth chapter of Matthew. Remember him who took his fellow servant by the throat, and consider his doom (Matt. xviii. 28, 35). "So likewise," says Christ, "shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses" (Matt. xviii. 35).

There is not a greater proof of the Spirit's love than his not allowing us to be happy when we are walking unrepentantly.